

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

The SWORD of the LORD

Edited by JOHN R. RICE.

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Why Preach Against Sin?

by Evangelist John R. Rice

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins"—Isaiah 58:1.

"Them that sin rebuke before all, that others also may fear"—I Timothy 5:20.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine"—II Timothy 4:2.

"This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith"—Titus 1:13.

"And from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace"—Jeremiah 6:13, 14.

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber"—Isaiah 56:10.

The late General Booth, founder of the Salvation Army, feared the coming of a day when men would preach "salvation without regeneration, faith without repentance, Heaven without Hell." That time is upon us. In the case of many Doctors of Divinity, the D. D. might well stand for "Dumb Dogs," for the Lord in Isaiah 56:10 says that His watchmen who do not warn the people "are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber". Every preacher in the

land needs again to hear the word of God in Isaiah 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

The other day a minister, leaving the pulpit of a prominent church, announced that he was entering the field as a full-time evangelist; that he felt there is particular need for a positive evangelism, by which he meant, (Continued on page six)

SINS OF THE SPIRIT

By Rev. Vance Havner, D.D.

(Sermon preached May 1, 1945, First Baptist Church, Wheaton, Illinois. Mechanically recorded for The Sword of the Lord.)

I want to read to you from the sixth chapter of Second Corinthians, beginning with the fourteenth verse and reading through the first verse of the second chapter. This is one of those unfortunate chapter divisions where the first verse of the next chapter is the logical conclusion of the thought at the end of the preceding chapter:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness and the flesh and spirit, perfecting holiness in the fear of God."

And then over in I Corinthians 6:20: "For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Romans 1:9 says "God is my witness," said Paul, "whom I serve

with my spirit in the gospel of his Son."

I want you to notice the accent on the spirit in these three verses. Our brother has just concluded singing about yielding your body and soul. I would have you fix your attention on just two words in the text tonight out of II Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." That is the main thing I want you to think about out of this text tonight—"and spirit, perfecting holiness in the fear of God." And then Paul says, "glorify God in

your body, and in your spirit." And then he says, "God . . . whom I serve with my spirit."

Sometime ago a Methodist minister said to me as we sat out on the front porch of a hotel talking together about spiritual things: "The great trouble in the church today is that we have a great many people who are not guilty of the gross sins of the body, but who are guilty of the sins of the spirit." He said, "If therefore the light that is in thee be darkness, how great is that darkness!"

I think the greatest trouble in the church today is the sins of the spirit. Don't misunderstand (Continued on page two)



DR. VANCE HAVNER

IF A SOLDIER DIES IN BATTLE, WILL HE GO STRAIGHT TO HEAVEN?

By Evangelist Hyman J. Appelman, D.D.

(Sermon preached March 19, 1945, Bethany Reformed Church, Chicago, Mechanically Recorded for The Sword of the Lord.)

Tonight I read you some verses of Scripture from the third chapter of the book of Romans, starting with the last phrase of the twenty-third verse:

" . . . for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemp-

tion that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood . . . for the remission of sins that are past, through the forbearance of God; . . . that he might be just, and the justifier of him which believeth in Jesus"—Romans 3:23-26.

I am taking as my text this whole statement, stressing especially the words, "there is no difference."

You will agree with me first of all when I say to you that it is only in the spiritual realm that Paul could make this statement and tell the truth. There is not any other human experience where this is true. It is not true as to sex. Some of us are male; some of us are female.

It is not true racially. Some of us are Hamites, some Shemites, some Japhethites.

It is not true nationally. We are of all sorts of nationalities. Most of us are hybrids of every kind and description of extraction. There is not a clean-blooded, not a one-blooded person on the face of this earth. There is not a one-blooded Dutchman in this world. There is not a one-blooded Jew, or Chinaman. There is not a one-

blooded Hindu. The world is so intertwined, so interwoven, so intermarried, with racial strains so intermingled, that Paul the Apostle would be telling a lie if he said there is no difference nationally.

Then there are all sorts of differences between us physically. Some are tall. Some are short. Some are brunettes. Some are blondes. Some are in between. Some are weak. Some are strong. We are of all kinds of forms, figures, faces, shapes. No eyes are quite alike, as are no two heads, no two noses. Perfectly identical twins are something almost out of this world. The Dionne quintuplets are an illustration in dissimilarities.

You cannot say that there is no difference mentally. Some of us are brilliant. Some of us are dull. Some of us are quick. Some of us are slow. Some can learn a thing fast. Some take a great deal of time, and effort, and energy.

Certainly you cannot say that there is no difference between us financially. Some of us have money. Some of us do not have money. Some of us have well paying jobs. Others have to toil out our days for a pittance. Some of us live in fine homes on the avenue. Others are doomed to the wrong side of the tracks.

(Continued on page three)

Pastor's Packet

Pamphlets That Are Tools For Preachers and Christian Workers

By Lola M. Bradshaw, Assistant to the Editor

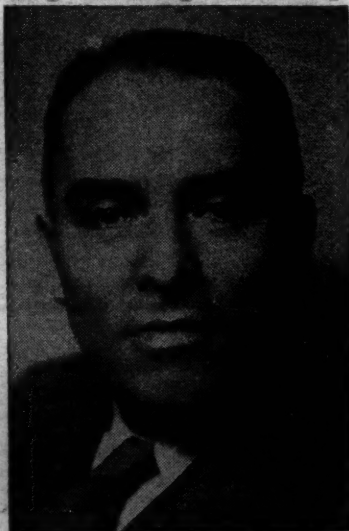
Here are booklets that will support and emphasize your ministry.

YOU HAVE ONLY A FEW MINUTES with a bereaved family at a funeral; time and the circumstances do not permit long instruction and comfort for each of the bereaved ones. But a beautiful booklet of comfort and Bible instruction that they will long treasure as your gift may mean the difference between spiritual adjustment, happiness and usefulness on the one hand, or bitterness and despair on the other. BIBLE FACTS ABOUT HEAVEN by Editor John R. Rice is just what you need. Dr. H. A. Ironside, pastor of the famous Moody Memorial Church, Chicago, recommends the pamphlet for this very purpose, and says, "There are eight chapters, and every one of them clear and Scriptural." Many pastors get as many as fifty at a time for this purpose. It makes Heaven real. It brings comfort. It shows the way to Christ. Also good for anybody who is old or sick or discouraged, a rich treat for any Christian. There have

been 134,000 printed; over 100 readers have written to say they were saved through this message. There are 64 pages and art cover. Price 25c each, 5 copies for \$1.00.

YOU CANNOT TAKE TIME to sit for two or three hours of Bible teaching, perhaps, with every member who is disturbed by the Seventh Day Adventist cult and its teaching. And if you could, they would not remember all you say. You ought to have something attractive, Scriptural, authoritative to leave in the hands of such people, something thoroughly answering this heresy, kindly yet Scripturally. SUNDAY OR SABBATH, WHICH SHOULD CHRISTIANS OBSERVE? is just what you need. Twenty-four large pages, beautifully printed in blue. Dr. Louis T. Talbot, president Bible Institute of Los Angeles, and pastor of the Church of the Open Door, bought 14,000 for his radio audience. Price is 10c each, 12 for \$1.00.

SOME CONVERT HAS (Continued on page five)



DR. HYMAN J. APPELMAN

Sins Of The Spirit

(Continued from page one)

me. Now, of course, there are plenty of sins of the body. I am not so blind as to have arrived at the conclusion that we have all gotten past that. There is plenty of it. In Romans 13:13 we are told not to have anything to do with rioting, drunkenness, chambering, wantonness. These are all sins of the body. I imagine a lot of folks when they read that verse say, "Well, I am all right. I am not guilty of that." Yes, but that is not all that is in this verse. It also adds another couple, "strife and envying." These are sins of the spirit, not sins of the body. And these sins of the spirit were never so common as they are in the church today.

Again I read in I Peter 4:15, "Let none of you suffer as a murderer, or as a thief, or as an evildoer." And I can imagine a lot of folks saying, "Well, I am all right. I want everybody to know that I am no murderer. I am no thief. I am no evildoer." Yes, but there is another one in there: "busybody." You see the Holy Spirit caught us on one or the other after all. "Busybody," gossip, attending to everybody else's business but your own. We have a lot of folks today who never mind their own business. We are not to be guilty of the sins of the spirit. Now there are a lot of people who brag today that they are not guilty of these other things. They are mighty proud of that. But they are past masters at being busybodies. They are past masters at stirring up trouble, strifes and envyings in churches.

Envy, Strife And Divisions The Marks of Carnality

Did you ever notice that the marks of carnality in Paul's day were not card playing, dancing, theatre-going? Of course, they didn't have a lot of that in his time, but if they had, that wouldn't have been what he would have called the gross marks of carnality. I go over to I Corinthians 3:3, and 4, and I read there that the marks of carnality are envying, strife, divisions. One says, "I am of Paul," and another, "I am of Apollos," and then he adds, "Are ye not carnal?" That is the evidence of it.

Now these are the outstanding sins of fundamentalism today. Fundamentalism needs to head for the mourner's bench over the sins of the spirit. We wrap ourselves in the rags of our self-righteousness and thank God that we don't dance and smoke, and yet we are double-dyed sinners in the spirit. We boast that we are clean from filthiness of the flesh but we get caught on this one, "and the spirit." We claim that we glorify God in our body, but how about "in the spirit?" If there is any prayer we need to learn afresh today it is, "Cleanse thou me from secret faults."

There are some things I preach about that I don't know whether

they are going to apply in the congregation, but I am quite sure tonight. I have no doubts about this one. I am sure you cannot get this many people together without this being appropriate.

The mark of carnality in Paul's day was the party spirit. Notice the words the Holy Spirit uses, "strife," "divisions," "schisms," "variance," "debates," "contentions." Those are just a few. The Holy Spirit uses them of the saints. You will be surprised to find how much the Word of God has to say about strife in the church. Take the New Testament sometime and a red pencil and go through and you will be amazed. Yet people seem to pass all over that today. We have with us those who are complacent in their fundamentalism who find plenty of time to condemn the movies and the dance and tobacco—and we need to condemn them all for they are of the devil—but they never have a guilty conscience over the sins of the spirit. They are just as loathsome in the sight of God. You check up in the Bible and you will find it has much to say about our factions. The way we split and sub-split and splinter is about the grossest form of iniquity. And we have come to a time when we have a lot of saints that are like these matches that won't strike on any box but their own. You can't get an "amen" out of them except with their own little bunch. We have gotten to the place in fundamentalism, we have so many cliques today that we ought to greet each other by asking, "How are you clicking?" We have just about clicked out. That is why they call us "fundamentalists" and they ought to. We have deserved it. We have won the name.

I heard of a church some time ago that had a sign in front of it, JESUS ONLY. They had a storm one night and it blew out the first three letters and left US ONLY. That is the condition of a lot of churches. They started off all right, JESUS ONLY, but they have had a storm and all they have left is just US.

Now in Paul's time, they had the party spirit. One crowd said, "I belong to Paul." They said, "We like Paul's preaching. He is doctrinal. We go in for doctrinal preaching."

Then there was another group that said, "Now, excuse me, but I am for Apollos." Ah, he is an orator! When he gets up to speak, the words just flow out of his mouth like molten gold. Why, you think you are looking at the Grand Canyon and the Valley of Yosemite and the Aurora Borealis all at the same time! I am for Apollos. Give me a preacher who can paint word pictures."

And then some sister pipes up and says, "Well, they are all right, but I love Brother Cephas. He is such a practical preacher. A little rough sometimes—he talks about dogs and hogs in his letters and compares us to them; unmerciful he is sometimes, but I like him. He is so practical."

And then they had a few crabs in the crowd that couldn't get along with anybody and they said, "Well, we belong to Jesus. We can't stand any of the preachers."

You know, I have often thought that was the toughest crowd in the whole outfit. I believe that Jesus bunch, that Christ party, was the worst crowd of all. They couldn't even stand Paul, Cephas and Apollos. They said, "We are too good for all that. We will just stand with Jesus." But they were not with Jesus at all; they were with the devil. We have a lot of folks too good for the preachers, too good for churches. We have a floating crowd of folks today too good for any church.

They say, "I am going to float around up in the ether all the time. I am not going to get tied up with any bunch." We have a lot of folks who never see any local responsibility. Jesus left us the church. And the Acts of the apostles is full of local churches. So is all the New Testament, not theoretical, visionary churches, but local churches. And we have a lot of people today that do not feel any obligation to the local church at all. I don't get to my church more than two or three times a year, but I feel the need of a local responsibility. I believe it is the New Testament teaching.

Criticism and Envy Are Sins of the Spirit

There are sins of the spirit among individuals. Here are some more words in the New Testament: "busybody," "envyings," "wrath," "backbiting," "whispering," "murmuring." The Holy Spirit pretty nearly exhausted the vocabulary pointing out individual sins. Do you have a spirit of criticism? How long has it been since you criticized somebody and you ought not to have done so? You won't have to strain your memory. Do you have a grudge? Is there anybody in this world about whom you would have a sort of inner satisfaction if they had difficulty and trouble? Oh, you would never admit it, but there is that feeling there. Is there anybody against whom you have a resentment tonight, hidden or public? You know who they are. So does God. Why, that is one of the very things that the Holy Spirit is warning against here. Are you a suspicious person, always putting the wrong construction on things instead of believing the good until you have to believe the bad? My Bible does not say that love doeth no evil, or love saith no evil, but that "love thinketh no evil." Brother, that gets down pretty deep. Do you have a suspicion of people's best motives? You may know a lot about the Bible. As I said here the other night, you may have your dispensations all right and your disposition all wrong. God is looking on the disposition.

I have heard a lot of sermons about the prodigal who went into the far country and got into all that trouble, but I think we need to do some preaching on the one who stayed at home. Not all the prodigals today are in the far country. Some of them are right in church. And they get grouchy everytime we rejoice. Every time that, spiritually speaking, the fatted calf is killed and everybody else is having spiritual music and dancing, some of these folks can't take it. Why, here was this prodigal son's brother at home; he never had wandered away from home, he hadn't wasted his father's money with evil characters. He had led an exemplary life morally. Here he was at home, and when everybody else was happy because the prodigal had come, here he was out on the back porch, grouchy, as though he had been born in crab-apple time and been brought up on vinegar. The Pharisees were that way. Jesus was all love and tenderness when a sinner came to Him, a sinner who knew he was a sinner. For him Jesus never had anything but the kindest compassion. But let a Pharisee come and those eyes would blaze. Now let us get away with this milk and water idea about Jesus Christ. When these old Pharisees came around with their hypocrisy Jesus would say, "You sepulchres, full of dead men's bones."

Why, I read over here in the nineteenth chapter of Luke that they had a kind of Methodist camp-meeting one time in verse 37. They were going along at the descent of the Mount of Olives and the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had

seen, saying, "Blessed be the King that cometh in the name of the Lord. Peace in heaven and glory in the highest." And then you take a drop. "And some of the Pharisees from among the multitude said unto Him, 'Master, rebuke thy disciples.'" And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." They had that spirit in Jesus' day. We have always had it. We have them in our churches. When A. J. Gordon was pastor of that great church in Boston, a petition was circulated one day. As they brought it to Gordon, that great godly giant man of God that he was, he looked at the signatures. "Yes," he said, "The same old bunch, figure-heads, sore-heads, and dead-heads." You have them always.

A Critical, Unbelieving Attitude Is Sin

You know, I wonder sometimes whether we haven't gotten to the unfortunate place today in this land of Bible teaching that we have developed our critical faculties to a razor-edge, and our believing faculties are pretty dull. We need to be more like children and less like analysts when we hear the Word of God. You generally get what you go after. If you start out with a microscope looking for trouble, you will find trouble. If you go out with a bread-basket for a blessing you will get a blessing. What have you brought to church tonight? Did you bring your bread-basket for some food, or a microscope inwardly looking for something to complain about? I have known church members who would go to listen to the preacher almost hoping they would hear something to complain about, and go away disappointed if they didn't! They would go to hear some preacher and hope they would hear a little modernism. Even fundamentalists do it sometime, so they can grumble, and then they looked as if they had been gypped if they didn't hear it. Ah, the critical faculty—God help us to have a believing faculty! We have a tendency today even among fundamentalists to low-rate. I use that word. Perhaps it is not a very eloquent word. We low-rate every movement of God's Spirit. We have a tendency to look down when some brother relates a glowing experience. Sometimes we look a bit shame-faced when some brother gets up to tell us that God has healed him, and God does heal some people suddenly and wonderfully—not everybody. Sometimes we have a cynical doubt if a man starts a new work for God. And if we hear of some new preacher somewhere who has the power of God on him, we take it all with a grain of salt and say, "Well, yes, but—" If we hear of a new revival that has broken out, we run it down mentally inside. We wouldn't tell anybody so, but our attitude is, "Yes, but." There is not the willingness to accept and believe the best. You know you can get dangerously near to ascribing the work of God to the devil. That is what the Pharisees did. It is an awful sin.

Dear old Andrew Murray, that great saint of God, was in a revival in South Africa. There they were at prayer and actually there was the sound as of a mighty wind and everybody was brought low

before God. Murray wasn't in the first meeting. He came to the next one and tried to rebuke the people. He thought it was emotionalism. And an old minister came up to him and said, "Now you had better be careful, brother. This is of God." And even as saintly a man as Andrew Murray was, he had to revise his attitude. Sometimes we come to church and tuck away what we hear with mental reservations. Sometimes I go to Bible Conferences and I have an uncomfortable feeling that a lot of people out there are smiling and saying, "I have heard all that." Do you know that will hinder a revival more than all the outright opposition. Paul was stoned to death at Lystra, but he went back. They just smiled him out of court at Athens and he never went back. He had no time to waste on that bunch. Curiosity seekers! He never went back to Athens. He could go back where they nearly killed him. That was opposition. He would rather face opposition than this courteous, smiling indifference. That is the worst thing that the gospel is up against today. The sins of the spirit. Sometimes we are proud of our separation. Sometimes we get exalted about our humility.

A few months ago I was with a brother in a church. He said, "Brother, here our trouble is pride." Why there are so many people in churches today who seem to think that the church is a club. He said, "I brought a family into this church from the wrong side of the railroad track. They got saved, gloriously saved. The day they were received, some of my members said, 'Where did you ever get that crowd?' And they called it a church! How do you think Jesus felt when He came to seek and to save all that was lost?"

Murmuring, Grumbling, A Sin of the Spirit

And then there is the sin of murmuring. Did you know that the Bible has an awful lot to say about that? You get a good running start over there in Exodus 17:7, the sin of Massah and Meribah, where the Israelites grumbled. You go through Exodus, Leviticus, Numbers, Deuteronomy and you just keep reading, "They murmured," "they murmured," "they murmured," "they grumbled against Moses." They said, "Did you bring us out here to starve to death?" They murmured. And then you get over into the Psalms and you haven't got past it yet. They tempted God in their heart by asking meat for their lusts, yea, they spake against God, they said, "Couldn't God furnish a table in the wilderness?" Now I read in Exodus 17:7 that their sin was this: they said, "Is the Lord among us, or not?" My, what a text that is! That was the attitude of people then. They said, "Why, it doesn't look as if God were here." Did you ever say that in your life? Things were going against you and you were having a hard time—did you ever find yourself complaining and saying, "Is the Lord with me, or not?"

I go over there in Corinthians and you remember almost a whole chapter in I Corinthians is taken up with this very business. The tenth chapter of I Corinthians tells us that the Israelites were idolaters, fornicators; "neither let us tempt Christ, as some of them also

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tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." Now listen. "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." All of that was for our instruction. They murmured and they suffered. Is there anybody in the church tonight who is an inward complainer? Have you been grumbling against God? He promised to be with you and yet you are saying, "Is the Lord with me, or not?" We doubt His presence. We doubt His providence.

I read over there in Hebrews—why, you just keep on running across that grumbling—Hebrews 3:7-19 you have it again, "Harden not your hearts, as in the provocation, . . . when your fathers tempted me, proved me, and saw my works forty years. . . . Who was it that didn't enter into the rest? It was the crowd who grumbled. But there was one man who didn't grumble. It was Caleb. And it says, 'He had another spirit.' I love that. Only two men got over into the promised land of all that bunch; Caleb and Joshua. They had another spirit. You will never get into the promised land—I am not talking about Heaven, I am talking about Canaan and the victorious Christian—you will never get there if you are a grumbler. They didn't. You won't either. 'Do all things without murmurings and disputings' (Phil. 2:14). Now when the spies came back Caleb said, 'You go over and take the land. It is true they have big cities and giants, but we can do it.' 'But the ten said, 'It can't be done.' They said, 'We are as grasshoppers in their sight, and in our sight.' And Caleb and Joshua said, 'Oh, yes we can because God is with us.'

When Moody went to England the first time on that great evangelistic campaign, Moody wasn't educated. My, those Scot and English theologians came out to hear him, and poor Moody didn't pronounce a lot of words right. Somebody said, "Moody, what did you do? How did you feel when all those big folks came out?" He said, "They looked like grasshoppers." Now he didn't mean that in the wrong way. But he went over there in the power of the Holy Spirit. And brother, they looked like grasshoppers! When a preacher waits on God and gets his message from God, he doesn't care what notables are in the audience. If he has the liberty of the Holy Spirit, he doesn't mind that. They look like grasshoppers. And all the devil's crowd too will look like that to you if you are in the Lord. We have got to watch these murmurings against God. We have got to say, "We can do it."

My friends, if you believe Romans 8:28, you haven't any business to be grumbling. If all things work together for good, how can you ever take a turn for the worst, if you are in the will of God? You can't do it. "Sister So and So took a turn for the worst." You can't do it if you are in the will of God, if all things work together for good. You can take a turn for the better, bless God. To depart and to be with Christ is far better! If you even die, brother, you have taken a turn for the better! There is no place for grumbling in the Christian life, if you are really walking in the light.

How To Cleanse Ourselves of the Sins of The Spirit

Now friends, what are your sins of the spirit? Let's not take this too comfortably here tonight. Now apply this to yourself. The great sin of our church services these days is that we sort of detach ourselves from the sermon as though it were for everybody

else and we apply it that way. But we don't say, "Now where does it fit my life? Is it irritability? Is it a tendency to judge people? What is it?" Having therefore these promises—what promises? Well, you know what they are. They are there in that sixth chapter. God says, "Separate yourselves and I will be a Father unto you." Does the fatherhood of God depend on separation? No. That is not what He said. The fatherhood of God depends on the new birth. If we are born again, He is our Father. He is not saying that if we separate ourselves, God becomes our Father. He is saying, "I can't be a Father to you as I want to be until you separate yourself. I cannot shower all the blessings of fatherhood upon you. Separate yourselves and I will be a Father to you."

Sometimes there are people who have fathers on earth but their fathers are not able to be fathers to them. That is what God is saying. Now is God able to do what He wants to do to you tonight? He can't if you don't separate yourselves. I know a dear brother who has been a missionary. He said when he was a boy that his father died under very tragic and awful circumstances. He said, "I will never forget when that old country doctor came up to my room and said, 'Son, your father is dead.' He said, 'I was a Christian. I knew the Lord. But the shock of that was almost too much.' He said, 'I grabbed my Bible. I let it fall open and I said, 'Lord, if you ever did let a Bible fall open to a verse, help me, let it do so. I have no father.' He said, 'It fell open to this verse, 'Wherefore come out from among them, and be ye separate, Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you.' He said that was what led him to separation. It says, 'Let us cleanse ourselves. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.' 'Wherewithal shall a young man cleanse his way?' 'Cleanse thou me from secret faults.'"

How do you do it? We can't cleanse ourselves. No, but we can make use of the means of grace. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And then you can feed on the Word of God and hide it in your heart that you might not sin against God. And you will be clean through the Word, perfecting holiness in the fear of God. We are not perfect yet and we won't be here, but we can be on our way. "Follow peace with all men, and holiness without which no man can see the Lord." Now you never have perfect peace with all men, but you are to follow it. You never have perfect holiness, but you are to follow it. I would rather aim at perfection and not attain it than to aim at imperfection and be satisfied with it. I wish our church members today were as afraid of unholiness as a lot of them are afraid of holiness.

Now, I think this is what keeps back our revivals. I think this is why sinners do not crowd churches seeking the way of salvation. I think it is the sins of the saints. I think it is very often the sins of the spirit.

Let us bow our heads in a word of prayer. Will you, by the grace of God, my dear friends, arouse yourselves—you may be tired, there may be other things on your mind—but are you willing to arouse yourself and make yourself think and ask yourself this question, "Which of these sins of the spirit am I guilty of?" I know we are guilty of these. As we bow our heads, has the Holy Spirit spoken to you about some sin, or sins, of the spirit tonight? You may be very active in church and all that, but if God's Word has spoken to you and if the Spirit has

"IF SOLDIER DIES IN BATTLE, WILL HE GO . . .

(Continued from page one)

You cannot say that we are alike morally. We are not all on the same moral level. Some of us are good. Some of us are bad. Some of us are indifferent. Some of us are big sinners. Some of us are little sinners. Some of us are inbetween sinners. Some of us are young sinners. Some of us are old sinners. Some of us are middle-aged sinners.

You certainly cannot say that we are as one religiously. Some of us are Methodists. Some of us are Baptists. Some of us are Christian Reformed. Some are Nazarene, some Pentecostal, some Presbyterian, some Lutheran, some Evangelical, some Interdenominational, some Non-denominational (which is not true, because there is not any such thing as non-denominational). Some are super-denominational. Some are sub-denominational. Some are ex-denominational.

But, spiritually, we are all on exactly the same level. We are all in exactly the same category.

I heard a preacher say one time (and in parrot fashion I repeated it after him for years until I knew better), "There are two classes of people in this world, the saint and the sinner." That is just not quite true. There is one class of people in this world—sinners. Some of us are sinners saved by grace. Some of us are sinners standing in the need of grace. Wait a minute now—that is not right. We are all sinners standing in the need of grace, because even after we are saved, we still need God's grace. As a matter of fact, with all of our boasting, with all of our achievements, with all of our accomplishments, with all of our civilization, we are identically in the same place spiritually as were Adam and Eve when they were driven out of the Garden of Eden. We have not made one single, solitary step forward by ourselves spiritually. We have all sinned and come short of the glory of God.

WE WERE BORN SINNERS

That is bitterly true on three

spoken to you, will you slip up your hand and say, "Brother Havner, not you, but the Holy Spirit has spoken to me tonight. I do realize that I need to cleanse myself from filthiness of the spirit, perfecting holiness in the fear of God. Pray for me that I will get right with God about the sins of the spirit." Is there anybody who will lift a hand on that? God bless you. Yes. Many of you. Now I hope the rest of us are in such a spiritual condition that it is not necessary to lift your hand. You are the judge.

Our heavenly Father, right now we ask Thee to make us to continue to be very reverent and thoughtful before Thee. Here a number have raised their hands, saying, "God has spoken to me. I am guilty." Father, help us to go through with this matter tonight. It wouldn't be enough just to admit it unless we came to the Lord, confess and claim the cleansing blood. And oh, we have that blessed privilege tonight. God, help us to do it.

Standing with bowed heads, let us sing over again what you sang a moment ago,

"Lord Jesus, I long to be perfectly whole,

I want Thee forever to reign in my soul.

Break down every idol, cast out every foe.

Wash me and I shall be whiter than snow."

counts, for three reasons. The first reason is that, according to Scripture, we were all born in sin. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" covers everyone of us. No good thing can come from the flesh. The flesh is evil and everything that stems from the flesh is evil together with the flesh. Science is just beginning to come within telescope distance of the Bible, when it comes to this matter of heredity. The Bible teaches that the sins of the fathers shall be visited on the children, yea unto the third and fourth generations. Now, biologists and psychologists are just beginning to teach that not only family traits are inherited but, listen carefully, national—and even that is not enough, so they go on to say

racial traits, are inherited. The Jew has characteristics that the Gentile does not have. There are sins that the Frenchman is guilty of that to the American would be repulsive. There are sins that the American engages in that the Frenchman would never commit. We are just beginning to find out that the Bible knew what it was talking about when it said that we were all shapen in iniquity and conceived in sin.

That is the first step. There is no exception to that. Put a uniform on a man's back, put a high-priced suit of clothes from Capper & Capper on him, put a naval cap or an army cap on a man, put bars on his shoulders, put five stars across his helmet,—the fact that he was born in sin still remains. He was born in sin. There is no way of changing that. There is no way of avoiding it. So, I say to you that putting on one's country's uniform does not change the fact that we were born in sin. Keeping one's country's uniform off, living a civilian life, doesn't change the fact that we were born in sin.

WE HAVE ALL ENGAGED IN SIN

Second, the Bible definitely and

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specifically teaches that we have all engaged in sin. "There is no man that sinneth not." "There is none righteous, no, not one." We have all practiced sin. We have all done wrong. We have all committed transgressions. We have all violated God's requirements, volitionally, consciously, maliciously, unconstrainedly, at least unconsciously, uncompeledly, we have all broken God's laws.

Putting on one's country's uniform does not change the fact that we have all broken God's law. The mere fact that a man dons his country's uniform does not change the fact that he has committed sin. The uniform cannot take away the record of the sins in the life of that person. Leaving off the uniform does not help in this matter either. There is no difference. There is nothing we can say; there is nothing we can do; there is no place we can go; there are no activities in which we can engage; there are no sins that we can give up; there is no service that we can render; there are no sacrifices that we can make; there is no surrender in which we can engage; there is no dedication in which we can devote ourselves to God, that will change the fact that we have all already sinned and come short of the glory of God. There is no difference.

GOD MUST PUNISH ALL SIN AND ALL SINNERS

But, let us go on. There's one more thing in this text. That is: there is no difference, not only in the fact that we were all born in sin, that we have all practiced sin; but also there is no difference in the teaching of the Word of God that God Almighty will punish sin by death which is the wages of sin.

Let a man put on his country's uniform, let a woman put on her country's uniform, let them go out into the flaming jaws of death and die a heroic death, it still obtains that the wages of sin is death, that the soul that sinneth it shall die. The uniform cannot change that. Neither can civilian clothes in the slightest affect this eternal, divine dictum.

Now, put those three things together, and what have you? You have a terrible indictment. You have an awful, blood-chilling proclamation. You have a fearful, eternal truth. This indictment, this proclamation, this bitter truth are for all and upon all, without exception, without escape, without excuse. They are written across the horizon of every mortal life. They are recorded in the just archives of God's holiness.

If civilian clothes or military uniform cannot change the fact that we were all born in sin, that we have all sinned, that God must

by His law punish sin, I say to you that a soldier who dies in a battle without the Lord Jesus Christ is as a sinner—in hell. There is no way out of it. A civilian who dies on the streets of Chicago, or Fort Worth, or New York, or anywhere else, is a sinner in the burning, bottomless, flaming, eternal torment of a devil's Hell.

But, thank God, the text doesn't stop there. It goes on and says, "Being justified freely by his grace through the redemption which is in Christ Jesus: whom God has set forth to be a propitiation through faith in his shed blood for the remission of sins that are past, through the forbearance of God; that he might be just, and the justifier of him which believeth in Jesus." So, I hasten on to assure every one of you, not by my feelings, not by my thoughts, not by my hopes, but by the Word of God, that there is no difference in salvation,—not only in damnation, but in salvation.

NO DIFFERENCE IN THE WORD OF SALVATION

There is no difference in salvation. First, there is no difference in the word of salvation. "The Word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach." What is the Bible? The Word of God. The man in military uniform, the woman in military uniform, the man in civilian clothes, the woman in civilian clothes, if they are going to be saved, are going to be saved on the terms of God's Gospel, by the Word of God. They are not going to be saved in any other way. Not at all! Not at all!

I heard Brother Sheriff, some of you also heard him over the radio, read a statement from a soldier who was converted in the Victory Center over the week-end. The soldier said this, listen to the awfulness of it, "I did not know I was not a Christian. Before I left home I was baptized, and I thought I was all right." No, my friend, there is only one word of salvation and that is the Word of God,—the blessed Book,—the revelation in this volume that I hold up before you, the only revelation that we know of,—the only revelation there ever has been or ever will be from God to man.

NO DIFFERENCE IN THE WORK OF SALVATION

Second, there is no difference not only in the word of salvation but there is no difference in the work of salvation. Hear this. Let it trouble your hearts! Let it torture your souls! Let it make your minds throb with pain, as it does mine. "There is none other name under heaven given

among men by which we must be saved." "Without the shedding of blood is no remission." "Without faith it is impossible to please Him." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven."

I have two brothers across the waters in Europe, one is a Sergeant, the other a Private, one in communications, the other in the infantry, slugging along against the Germans. I have a father and a mother. I have two other brothers, and one sister. They are not Christians. Oh, my soul! They are good. They are clean. They rarely drink. They smoke a little. They have never been in jail. They pay their debts. They are as decent as many church members that I know, but oh, my soul, without Christ they are lost! They are doomed! They are dead! Pray for them with me. Jews though they are, of the covenant people, of the seed of Abraham, they need Him whose blood was spilt for them on Calvary's Cross. The work of the Crucified One alone can save them from the wrath of God.

NO DIFFERENCE IN THE WAY OF SALVATION

Not only is there no difference in the word of salvation, not only is there no difference in the work of salvation, but, beloved, there is no difference in the way of salvation.

You may join the church and be damned. A preacher may stand up before a battalion of troops and say, "You are going out to fight for democracy and for God. If you die in battle for your country, you are going to Heaven." But that is not what the Bible says. "I tell you, Nay; but, except ye repent, ye shall all likewise perish." (Luke 13:3.) "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18:3.) No, there is just one way of salvation. It is by repentance towards God and faith in the Lord Jesus Christ.

ONLY ONE FORM OF APPROPRIATION

Now my last word. I have preached long enough and you have been patient long enough. Not only is there no difference in condemnation, because we were all born sinners, because we have all practiced sin, because God must punish all sin and all sinners; not only is there no difference in salvation, in the word of salvation, in the work of salvation, in the way of salvation, but thank God, there is no difference in appropriation, there is no difference in what we must do to apply that salvation to our damnation. There is no difference in what the military or the civilian must do, there is no difference in what the Jew or the Gentile, the young or the old, must do to step out of sin into salvation, from Satan to the Saviour, from death unto life, from Hell to Heaven. What is that condition? What is that form of appropriation? What is the way of the cross which leads home? What is the bridge across Hell? What is the condition that God has set out before us by which He must save us, and by which we shall be saved?

Again to my text—"for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood..." That is God's condition:—faith in the blood of the Lord Jesus Christ. Not faith in our wonderful cause, not faith in our great country, not faith in democracy, not faith in the church, least of all, faith in ourselves, not even faith in the history of Jesus Christ. I told you, and I say again, the majority of people believe that Jesus is the Son of God, who died for their sins, and yet they are going to Hell. There must be that faith

in the shed blood of Jesus Christ which constrains you to come and say as you look up into the dying face of Jesus, "Lord, You died for me too, have mercy on me a sinner."

Some days ago in a military hospital a young officer who had been thrown from his horse during an attack of some kind, was stretched out on his bed. He didn't know how sick he was. They had not told him. But he was pretty sick. He felt awfully miserable. The nurses came and went. The doctors examined him. They gave him this kind of medicine, and the other kind of medicine. They bandaged him here, and taped him somewhere else. One afternoon to his horror, the ward nurse brought a screen and put it around his bed. Do you know what that means in a hospital? That is bad. It is plumb bad. It is hopelessly bad! It means the person behind the screen is dying. The boy knew it.

He was asleep when they put the screen around him. He had not realized he was so sick. When he woke up and saw that screen, panicky terror engulfed him for a while. He began to think back on his life. He was a rich man's son. He thought of his father, of his mother, of his brothers, of his sister. He thought of his schooling, of his work. He was not married. He thought of his games, how he had invested his life to become a great polo player. He thought of the few times he had gone to church. He thought of the little attention he had given to his soul. Now here he was with the screen of death around him. They had put that screen around him. He knew he was going to die. There was no hope for him. He tossed about. He twisted and turned. He was left alone. Nobody came. There was that screen, with the death angel's wings seemingly hovering over it. Suddenly in this awful torture, as he kept on tossing from side to side, he noticed above the screen on the wall opposite his bed, a sign which said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Again and again, and yet again, he read the text. It burned into his soul. He closed his eyes. He opened them again, staring at the text with its wonderful invitation, its appeal, its challenge, its hope, its comfort, its encouragement.

"Lord," he said, "I have left you out thus far, but if there is any hope for me, have mercy on me a sinner. I am weary and heavy laden. I am labouring and I do not know the way. Save me, for Christ's sake." He kept on praying. Somehow the peace of God which passeth all understanding stole into his soul, as he trusted Jesus then and there.

Late that evening with the shadows falling in the room, the nurse came rushing in. She pushed the screen aside, folded it together, stood in front of the officer and said, "Sir, I am so sorry, I know I have startled you. I know I have caused you pain. The screen was not supposed to be put around your bed at all. We made a mistake. You are not very sick. You are not going to die."

The man raised himself on his elbow and said, "Nurse, thank God that you put that screen around my bed. It is the greatest piece of work you have ever done in your life. You have brought me to Jesus."

Oh my friends, God Almighty has put a screen around you. The screen of the shot and shell, the screen of the screaming charges of the Japanese bayonets, the desperate counter-attacks of the Germans. God is warning you through this bloody carnage. The death angel is lifting his heavy wings above everyone of you. There is the screen. You are going to die! But facing it is the blood-stained cross of the Lord Jesus Christ, with the assurance of God's offer of grace and salvation written in the crimson agony of God's Son,

saying to you, "Believe on the Lord Jesus Christ and thou shalt be saved." The choice is yours, whether you will have condemnation or commendation; whether you will have damnation or salvation. The Devil thinks he has you in a corner. There are your sins. You cannot help yourself. But by one move, by one move, by one step, by one gesture, you can beat the Devil. He is not nearly as strong as he pretends to be. He is a whipped dog. You can defeat him forever right here to-night.

How? Accept Christ Jesus as your personal Saviour. Just say, "Yes, Lord, have mercy on me a sinner." God will do the rest. May the Lord in His infinite mercy grant you the grace of repentance and faith. For Jesus' sake. Amen.

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By Evangelist Robert J. Wells, Associate Editor

Dr. John R. Rice of Wheaton, Illinois, famous evangelist, author, Bible teacher, and editor of "THE SWORD OF THE LORD," will be one of the main speakers at the Winona Lake CONFERENCE ON EVANGELISM. He will bring several messages during the week and will be on the grounds at every session.

Evangelism Is The Great, Consuming, Passion Of His Life

Dr. Rice is a man of varied talents and many interests, but anyone who knows him will say without a moment's hesitation, that the great consuming passion of his life is evangelism. Years ago Dr. Rice dedicated his life to the Lord for the purpose of proving that we can still have great, large-scale, mass revivals. Practically his every effort from that time has been directed toward this great objective of his life.

A Great Soul Winner

Although Dr. Rice considers many things to be important in the life of a Christian, he feels that soul winning should have the place of preeminence. He preaches this, and "practices what he preaches." In sermon, in song, in writing books, tracts and articles for the paper, as in personal work, he is always striving to bring lost people to the Saviour. Hundreds of people have been brought to Christ through his 43 books and booklets, and more than 2,000 have written him testifying to their conversion through his famous tract, "WHAT MUST I DO TO BE SAVED?" of which three million copies have been published in the English language alone.

Has Definite Convictions About Revivals

Dr. Rice is a man of great and positive convictions. This is true in the matter of revivals as in everything else. He feels that there is a science of revivals, that God has certain plans, which if followed, will bring revival, and that there can be no revival apart from following these plans. He believes that there must be strong, uncompromising preaching against sin, that Christians must be right with God before God can bless, and that prayer is all-important. He often calls for all-night prayer meetings. He believes that the message should be simple, clear, full of Scripture, well illustrated, given forcefully, yet tenderly, in the power of the Lord, and that such preaching cannot fail to produce results.

These convictions have been tested through the years and are proving to be well-founded, because Dr. Rice is preaching to great crowds and winning thousands of souls in his revival campaigns. He has invitations for more union campaigns than he can accept, and has been forced to turn down all single church campaigns because of his great effectiveness in city-wide meetings.

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Though I confess to be somewhat biased in my opinion, yet, there are multiplied thousands who will testify to the effectiveness of Dr. Rice's ministry as an evangelist, and who will be eternally grateful for his clear, Scriptural, Bible teaching, and who constantly express their gratitude, and thus, indicate his popularity as an author, and as the editor of "THE SWORD OF THE LORD."

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Pastor's Packet

(Continued from page one)

STRAYED AWAY, has become a backslider. The loving heart of the pastor, the under-shepherd, is grieved about the straying sheep. Your prayers, your counsel, and your teaching may win him back to a faithful life and testimony. But in some cases after the pastor has done his best, it would be wise to leave the beautiful pamphlet, THE BACKSLIDER, by Evangelist John R. Rice in the hands of the erring one. This booklet of 24 large pages, with a purple printed picture of the prodigal son in the arms of his father has five chapters, many Scriptures, and explains what is a backslider, why people backslide, tells the sorrows of backsliding, tells whether the backslider is saved or lost, and how to get back to joy and victorious life for God again. How many have confessed their sins and re-consecrated themselves to Christ through this booklet. Every pastor should have some at hand. Price 10c each, 12 for \$1.00.

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THE UNEQUAL YOKE by Dr. Rice is another pamphlet that pastors need. It shows why no Christian should marry an unconverted sinner, shows the danger of bad company, the need for a separated, clean life not yoked up with unbelievers. If you have Christians who run with worldly people, this pamphlet may save them from an unhappy marriage or from the ruin that bad company often brings. Twenty-four pages, 10c, 12 for \$1.00.

EVERY PASTOR LONGS to have at hand something to fit the varied needs of unsaved people he meets. First, we recommend the little booklet of 24 small pages entitled WHAT MUST I DO TO BE SAVED? Beautifully printed in brown ink on India tinted

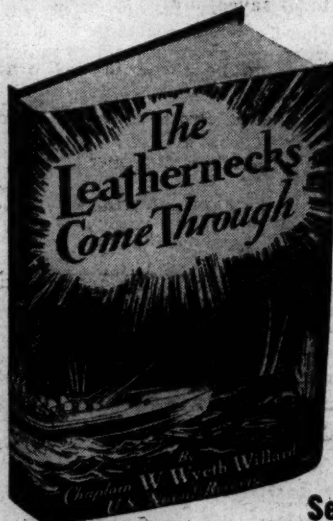
paper, pictured cover. About three million copies have been printed; over 2,000 have written to say they have found Christ through this little gospel message. Has decision coupon. Many, many Scriptures, clear illustrations. The price is 1c each, 100 for \$1.00.

OTHER LOST SINNERS could best be reached by the larger pamphlet, TRAILED BY A WILD BEAST. The beautiful cover picture was drawn by a Christian artist, and the book is very attractive. It has two sermons, one on "Be Sure Your Sin Will Find You Out," and the other on "Come Unto Me." The careless and indifferent will read it. It brings conviction and yet tender appeal. Price 10c each, 12 for \$1.00.

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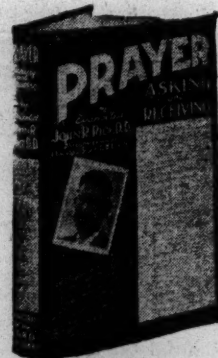
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"... give attendance to reading." 1 Tim. 4:13.

Why Preach Against Sin?

(Continued from page one)

doubtless, an evangelism with no don'ts in it, no preaching against sin. He has heretofore plainly gone on record against any preaching which denounces sin. Some time ago a famous preacher, a Bible teacher, wrote me about a suggested code for evangelists, and wanted me to add the statement that evangelists should never discuss worldly amusements and modern sins since he had found that often displeased the people and made them dislike evangelists!

Some pastors frankly admit that there needs to be preaching against sin, sharp, plain Bible preaching to bring conviction, to lead sinners to repentance and God's people to renunciation of the things of the world and a holy life; yet they sometimes are unwilling to suffer the odium and criticism that comes on a preacher who rebukes sin. Such pastors have often wanted an evangelist to do what they themselves felt unable to do or unwilling to do.

Other preachers who do not have the courage or the conviction or the devotion to preach hard against sin rationalize and excuse their failure. Sometimes they pretend that love and kindness of heart prevent them from preaching against sin. They do not want to "hurt their testimony" by offending anybody! How much nicer such preachers are than Jesus Christ Himself, who preached so plainly against sin! Other preachers, following that small modern cult of ultra-dispensationalists, say that it was proper to preach against sin up to the time of

John the Baptist, but that now, in this dispensation there is no need for repentance but only faith, no need for preaching against sin but only preaching the grace of God. That position is akin to that of the Christian Scientists who say that "man is the unfallen son of God," that there is no such thing as sin, that "sin is only the error of mortal mind." That position is akin also to that of the modernists, the liberals, the Bible-denying unbelievers who say parents must never whip their children, must never say no, that repression may cause serious complexes, etc. Actually, no preacher is true to God and the Bible and his ordination vows, true to his congregation if he does not plainly preach what the Bible says about sin and its inevitable punishment and consequences.

But this question is at the very foundation of all human society. If a preacher should never say don't, then a parent should never say don't, a teacher should never say don't, a government should never say don't! If the preacher should not be against sin, then the policeman on the corner ought not to be against sin and America ought not to be against Hitler and God ought not to send sinners to Hell! This matter of opposing sin, of warning against sin, has to do with the duty of every person in authority anywhere. How important then for preachers of the Gospel to plainly and boldly preach the word of God, to "reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

I will show you that preachers ought to preach against sin first, because Christians are against sin, God is against sin, the Bible is against sin, the churches are against sin, and the moral con-

sciences of even unsaved people are against sin. Second, preachers should preach against sin because to teach or preach all the Bible necessarily involves preaching and teaching that part which denounces sins, particular sins. Third, because the Bible plainly commands preachers to preach against sin. Fourth, because Bible preachers, including the Lord Jesus Christ, preached against sin. Fifth, because preaching against sin brings revival of Christians and salvation of sinners.

I. Every Preacher Should PREACH Against Sin Because He Must BE Against Sin

God Almighty is against sin. That is axiomatic. How could a preacher be for God and not be against sin? The Bible is against sin. The worst atheist who ever lived cannot deny that the moral code of the Bible is the finest ever conceived, and that the Bible is against all iniquity. Then the preacher who preaches the Bible must be against iniquity. Christianity is against sin. Every preacher necessarily has to be against sin if he is for God and righteousness. How would any lost sinner have confidence in a preacher who was not definitely against sin? So as a matter of being honest, as representing God, and the Bible, and the church, and representing his own convictions, every preacher must preach against sin.

Lot down in Sodom would have had the respect of the Sodomites if he had hated their sin and openly denounced them and broken with them. But when Lot called the wicked in Sodom his brethren and dwelt among them, compromising with them, they despised him. This world has no confidence in any kind of Christianity that is not against wrong, against unrighteousness, against the bad and the wicked things that men and women do.

In Waxahachie, Texas, I preached in a large revival campaign in which hundreds of people were converted. I preached so hard against sin that some pastors of the city criticized me severely. It was during prohibition days, and I preached boldly against the grocers who sold malt for making home brew, against the druggists who carried whiskey, and the doctors who prescribed it to people who were not sick. I even collected evidence and read the names of bootlegging doctors and read from the pulpit the names of bootlegging doctors. Yet, though preachers thought I was too sensational, drunkards flocked to hear me and many were saved. One man who had spent five years in the state penitentiary on a conviction as a bootlegger, selling wine to college students, sent for me to come to see him. He was sick with heart trouble and the doctor told him he had not long to live. He told me that he wanted some preacher who was honest and who was against sin to come and tell him how to get right with God. He was wonderfully saved, and in a few months he went home to Heaven, a redeemed sinner. That is an illustration of the fact that even the unconverted, even outrageous sinners themselves know that a preacher ought to be against sin and ought to say so. There is a fundamental hypocrisy in any man who pretends to be for God and is not against the devil, is not against sin.

As a boy, I often attended a Methodist church, and I was greatly impressed with the solemn vows that adult converts took when they were received into membership. They vowed to "renounce the devil and all his works." Why should not everybody who wants to do right be against sin? And why should not those who are against sin say so? Particularly why should God's watchman, God's spokesman, the minister, fail to declare God's will

on the sin question? Preachers ought to preach against sin because if they are honest, good men of God they are against sin in their hearts. The preacher ought to speak for God, ought to speak for the Bible, ought to speak for the church, ought to speak for Christianity everywhere, and ought to speak for himself in denouncing sin, which God hates.

II. Preachers Must Preach Against Sin Or Leave Out Part Of The Bible!

The Bible command for preachers is, "Preach the Word." Naturally the same verse says, "Reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). One cannot preach all the Word without reproof and rebuking.

Second Timothy 3:16 says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." That verse says that all Scripture is given by inspiration, yes; but it says much more than that. It says that all Scripture is profitable for doctrine, reproof and correction and instruction in righteousness. Every preacher ought to use all the Bible. It is all profitable for the hearer and should be used for reproof and correction, as well as for doctrine and instructions, says the Word of God.

That means that the Old Testament should be preached as well as the New. Remember that Christ and the apostles continually preached from the Old Testament; that was the only Testament they had!

It means that preachers should preach law as well as grace. No one was ever saved by the law, but "The law was our schoolmaster to bring us unto Christ" (Gal. 3:24). The Old Testament has grace just as the New Testament has, and the New Testament has law, just as the Old Testament has. The Ten Commandments say in Exodus 20:15, "Thou shalt not steal." And Paul says in Ephesians 4:28, "Let him that stole steal no more." The Ten Commandments say in Exodus 20:14, "Thou shalt not commit adultery." In the New Testament Hebrews 13:4 says, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will

judge." You see that both the Old and the New Testaments rebuke sin.

Many Bible teachers gloat over the rich teaching of the mysteries that had been hid in God until revealed in the first three chapters of Ephesians. But it is a perverted, dishonest Bible teaching that emphasizes the first three chapters of Ephesians and down to the seventeenth verse of the fourth chapter and then does not preach the rest of the book, the nearly three chapters with its practical application to Christian life, particularly denouncing sin.

There are preachers who are hobbyists, preachers who have gone off at a tangent, who preach "believe," but do not preach, "repent." They preach only one side of the truth. They preach a mutilated Bible, a one-sided gospel, an emasculated message. All the Word of God is profitable, and all of it ought to be preached and taught.

See how the Bible always deals with both sides of this question of law and grace, this question of damnation and salvation, this question of God's love and God's wrath. Romans 6:23 says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Every honest preacher should preach both parts of that verse. It is only after one sees that "the wages of sin is death" that he will be interested in the blessed truth that "the gift of God is eternal life through Jesus Christ our Lord." Honest Bible preachers must preach both parts.

The same truth is taught again and again in the Bible. "He that believeth on him is not condemned: but he that believeth not is condemned already," says John 3:18. Preachers should preach the condemnation as well as the forgiveness. And John 3:36 says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Preachers should preach the everlasting life, but they should also preach the abiding wrath of God on unbelievers.

Isaiah 55:7 says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and

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he will have mercy upon him; and to our God, for he will abundantly pardon." Bible preachers ought to preach first the forsaking of sin, and then the returning to the Lord for mercy and pardon. That is the order of the preaching in the Bible. It is "law and grace." It is "repentance and faith." I do not mean that there are two steps in salvation, for there are not. The instant one turns from his sin, he turns to Christ. Salvation is an instantaneous transaction whereby the penitent sinner turns to Christ for mercy. But there must be both elements in the preaching of the Bible preacher. There must be a preaching against sin and a preaching of the offered mercy for sinners. No man can preach or teach all the Bible who does not teach and preach against sin; who does not name and denounce particular sins and call for repentance.

III. Every Preacher Must Preach Against Sin Because He Is Plainly Commanded To Do So!

Preachers have no right to do as they please about this matter of what they preach. They must preach according to instructions. God said to Jonah, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:2). Jonah rebelled and fled away, but he did not get away from God. After a harrowing experience, Jonah, smelling very strongly of fish, heard the word of the Lord "the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:1, 2). Oh, that every preacher would learn the lesson that Jonah learned so hardily! Preachers are to "Preach . . . the preaching that I bid thee." In the case of Jonah that meant denouncing sin in Nineveh and prophesying judgment. In the case of every other preacher in the world it means denouncing sin also. For that is the clear teaching of the Word of God. Repeatedly, preachers are commanded to denounce sin.

Isaiah 58:1 says, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Here is a clear Bible doctrine that it is proper to show people their sins, to spare not, but to be plain and clear and dogmatic in denouncing sin and calling people to repentance.

Our ultra-dispensational hobbyists reply, "But that is in the Old

Testament." Yes, so it is. But the God who hated sin in the Old Testament, hates sin in the New Testament just the same. And in the three Epistles specially designed for preachers in the New Testament, that is, I Timothy, II Timothy, and Titus, there are specific directions for preachers to denounce sin, to reprove and rebuke.

In I Timothy 5:20 the young pastor at Ephesus was commanded by the inspired apostle Paul, "Them that sin rebuke before all, that others also may fear." Again in II Timothy the instruction that preachers are to preach against sin is repeated, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Just as certainly as preachers are to preach the Word, they are to reprove, to rebuke, and to exhort, using the Word of God for that purpose. And in the letter to Titus, the inspired apostle Paul reminds Titus to ordain elders in every city, setting up bishops in the churches, giving instructions as to the life and work of these pastors. Paul warns Titus that "There are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped" (Titus 1:10, 11). Paul reminds Titus that a prophet of Crete had said, "The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:12, 13). It was a necessary duty to rebuke the unruly, the vain talkers, the deceivers, the lovers of filthy lucre, the liars, evil beasts and slow bellies of Crete! The implication is unescapable. All Bible preachers are commanded to rebuke sin sharply in order that people may be sound in the faith and true to the faith.

A preacher who does not denounce sin, does not preach against it, does not cry out for righteousness and demand repentance, does not obey his orders as clearly written in the Bible.

IV. Preachers Should Follow The Example of Bible Preachers in Denouncing Sin

Bible preachers preached against sin. The prophets of the Old Testament, the apostles and preachers of the New Testament, even Jesus Christ Himself, preached boldly and definitely against sin. They preached not

only against sin in general but sin in particular. They preached not only against the sin of unbelief but they preached against stealing, lying, adultery, murder, hypocrisy, drunkenness, immodest dress, covetousness, and every sin that the most fervent and sensational evangelist is accused of preaching against today! Every preacher commended in the Bible was against sin and said so. Preachers today should follow the example of Bible preachers and preach against sin.

Isaiah was particularly called as a preacher to rebuke sin in a day of backsliding. God said to him, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isaiah 6:9, 10). He was to preach to people whose hearts were hard, and would not heed, and many of whom would not understand nor ever be converted. So the book of Isaiah starts out with rebuke. In the very first chapter of Isaiah we quote verses 2 to 15 as a sample of Bible preaching against sin.

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up,

neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

The book of Isaiah has so much of the plan of salvation, so much of God's mercy, so much of tender invitation, that it is called "the Gospel in the Old Testament." Yet Isaiah denounces drunkenness and drink like Billy Sunday; like my friend Sam Morris of the Voice of Temperance Broadcast! He said: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isaiah 5:11). Again he said: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink;

they err in vision, they stumble in judgment" (Isaiah 28:7).

Isaiah preached frequently about Hell: "therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it" (Isaiah 5:14). Isaiah preached: "Judgment also will I lay to the line, and righteousnessness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand" (Isaiah 28:17, 18).

In chapter five Isaiah pronounced six woes upon Israel, including those mighty to drink wine.

Isaiah even dealt boldly with women's dress: "Their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails" (Isaiah 3:18-23).

We have used Isaiah as an example, but Ezekiel, Hosea, Amos, and Malachi preached the same way. Moses was stronger yet against sin, and Elijah not only preached against sin, but had four

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Pastor's Packet

(Continued from page five)

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DAILY PROGRAM—WINONA LAKE CONFERENCE ON EVANGELISM JULY 15-21

JULY 15-21, 1945	Sunday 15	Monday 16	Tuesday 17	Wednesday 18	Thursday 19	Friday 20	Saturday 21
7:00 A. M.		HENDLEY A Passion for Souls, How Every Christian Can Have It	HANKINS When Ye Pray	BARNARD Sinful Praying	WELLS The Christian's Aim	COMER Divine Methods of a Great Revival	RICE The Sin of Prayerlessness
9:00 A. M.		SHUFELT Song Leading	SHUFELT Song Leading	SHUFELT Song Leading	SHUFELT Song Leading	SHUFELT Song Leading	SHUFELT Song Leading
9:00 A. M.		RICE Preparing and Organizing for Revival	WELLS Advertising and Delegations	HANKINS A Visitation Program	HENDLEY Personal Work in a Revival	APPELMAN The Invitation	COMER Concerning Results
10:00 A. M.		HANKINS The Biggest Hindrances to Revivals Today	MORRIS The Evangelist As a Bible Teacher	HANKINS The Place of Prayer in Revivals	JONES Revivals I Have Known	HENDLEY What Conviction Is and How It Is Produced	WELLS Suggestions to Soul Winners
11:00 A. M.		APPELMAN Preparing Christians for Revival	JONES The Kind of Preaching Needed for Revival	RICE Pravelling, Intercessory Prayer	APPELMAN The Kind of Message Needed For Revival	RICE Be Filled With The Spirit	APPELMAN The Results of Being Filled With The Spirit
Recreation							
6:30 P. M.		HENDLEY The Only Person God Can Use for Revival	COMER Some Characteristics of a Great Revival	LAKIN To Be Announced	TROY Our Great Responsibility	WELLS God Help Us If We Don't Have a Revival	BARNARD Evangelize Until
7:45 P. M.	MORRIS Revivals and Reforms	RICE The Revival Harvest White Today	APPELMAN God's Plan for a Revival	JONES To Be Announced	HANKINS The Kind of Revival We Need	RICE The High Cost of Revival	APPELMAN Clearing the Way For God

hundred fifty prophets of Baal killed!

New Testament preachers were as vigorous in denunciation of sin, and in calling people to repentance, as those of the Old Testament. John the Baptist, the forerunner of the Lord Jesus, is a fit example. John the Baptist was introduced with the words "the beginning of the gospel of Jesus Christ" (Mark 1:1). John the Baptist's favorite sermon was on the theme "Repent ye: for the kingdom of heaven is at hand." Through, multitudes of people, came from the city out to the wilderness of Judaea where they heard him preach and were baptized, "confessing their sins" (Matt. 3:6). When the scribes and Pharisees, the self-righteous churchmen of the day who had not been converted, came to be baptized, he said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7, 8). John told publicans and soldiers what to do, commanded all people in the church and out to repent.

His preaching was as personal as it was bold. He went to King Herod, the adulterer living with his own sister-in-law, and said, "It is not lawful for thee to have her" (Matt. 14:4). For this boldness John eventually lost his head, for the wicked woman, Herodias, demanded that John's head be chopped off and given to her in a platter. And it was done.

But the preaching of John the Baptist pleased Jesus very well, for Jesus said, "Verily I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist" (Matt. 11:11).

Was John the Baptist a proper model for New Testament preachers? He certainly was! He was the forerunner of Christ, announcing the new covenant; and he preached always the same preaching that Jesus preached. For example, some foolish dispensationalists have supposed that John the Baptist when he commanded men to repent had a different gospel from that preached by Jesus. But Jesus also commanded men to "Repent: for the kingdom of heaven is at hand" in the same words used by John the Baptist (Matt. 4:17). And is this command to repent, this preaching against sin and demanding a turning from sin—is this preaching incompatible with the gospel of grace? Not at all, for John the Baptist preached the purest possible doctrine of salvation by faith in Christ. He said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Remember these are the words of John the Baptist, and they match exactly with John 3:16; John 3:18; John 5:24; John 6:47, and other sayings of the Lord Jesus. I say, John the Baptist, a preacher of grace, was a denouncer of sin. He was pointed and powerful, bold, and sometimes personal, in his denunciation of sin. What an example for preachers today who believe the Bible and follow the example of Bible preachers!

What a preacher against sin was the apostle Peter! He boldly accused the scribes and Pharisees of the murder of Jesus Christ (Acts 2:23). And that was in public! And so he preached every time he arose. He accused Jews, "But ye denied the Holy One and the Just and desired a murderer to be granted unto you; And killed the Prince of life" (Acts 3:14, 15). Peter was as bold in denouncing sin among Christians, as among the unsaved. Filled with the Holy Ghost, he denounced Ananias and Sapphira and saw God strike them

dead at his word! (Acts 5:1-11). And Peter continued such preaching until he died, as tradition says, crucified head downward by those who hated that kind of preaching! What an example is Peter for modern, ease-loving, men-pleasing, mushy-mouthed preachers!

Stephen stood and denounced his Jewish kinspeople to their faces until they ran upon him, gnashed upon him with their teeth, and beat him to death with stones!

And what a preacher against sin was Paul the apostle! At the very start of his missionary journey he faced Elymas the sorcerer who opposed the gospel and said to him, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). And boldly Paul called upon God to make the men blind. This was in public and the deputy of the country, Sergius Paulus, was converted as he saw what happened! Paul preached against the Judaizers and their command to circumcise. He rebuked even the apostle Peter to his face, when Peter was embarrassed to eat with Gentile Christians in the presence of Jews (Gal. 2:11). Paul preached against such particular sins as the reading of books on magic and books on spiritism until those who were

guilty brought their books and had a \$50,000 bonfire (Acts 19:19).

Read the epistles of Paul. He preached against adultery, against drunkenness, against covetousness, against stealing, against lying, even against foolish talking and jesting! He named every sin in the catalog again and again and denounced it! See Ephesians, chapters 4 and 5. See I Corinthians 6:9-11 and selected passages throughout the Epistles. Paul preached plainly to the women on the question of bobbed hair (I Cor. 11:1-16); on the question of plaiting the hair, wearing of jewelry, modest apparel.

Paul was definite and personal in his preaching. He denounced a man living with his father's wife at Corinth, had him expelled from the church till he should repent. He named the two women at Philippi who were quarreling and begged them to "be of the same mind in the Lord" (Phil. 4:2). Those who do not preach against sin, do not follow the example of the apostle Paul. No one ever doubted on what side Paul was. One reason Paul had so many people saved was that he showed men they were sinners.

But Jesus Christ Himself is our great Example, our matchless Pattern. Did anyone ever speak more plainly than Jesus when He pronounced the seven woes upon the scribes and Pharisees: "Woe unto you scribes and Pharisees, hypocrites!" He denounced them for covetousness, for hypocrisy,

for seizing the homesteads of widows, for the kind of church membership without regeneration, for enslaving the minds of men and leading them to destruction! He called them snakes, vipers, "blind leaders of the blind."

And Jesus was as sharp with unrepentant sinners in other cases. He made a whip and drove the moneychangers from the temple. He deliberately turned over the tables, scattering the coins everywhere. He called them "a den of thieves!" Jesus said to some of His hearers, "Ye are of your father, the devil and his works ye will do." Even when Peter, chief of the apostles, tempted Jesus not to go to the cross, Jesus said, "Get thee behind me, Satan: thou art an offence unto me." And when Jesus talked to the woman at the well of Samaria, He pointedly told her that He knew she had been married five times and was living in sin with a man to whom she was not married at that very moment. She was overwhelmed! She was gloriously saved and went away, so conscious of her sins, so searched and condemned by the preaching of Jesus that she said, "Come, see a man, which told me all things that I ever did." We may safely say that no person ever heard Jesus preach without being conscious of his sins. And Jesus boldly and deliberately again and again mentioned sins of the people. He called the crowd to which

He spoke, "an adulterous and sinful generation." He quoted the words of Isaiah that the people were blind of eyes and hard of heart. Jesus was a preacher against sin. No man can follow in the steps of Jesus in His ministry without being bold and persistent and definite in the calling of men to repentance from their sins.

No other preacher in the Bible ever mentioned Hell as often as Jesus did. The name of the place was upon His lips in every sermon He preached, and was used to explain most of the parables. He told, as well, Sin and Hell and judgement were ever in His mind as He called on men to repent and be saved. Oh, that we might be like Jesus Christ in our denunciation of sin from the pulpit and of our hatred of it in private. Oh, that we might hate even our own sins and with tears of penitence, forsake them.

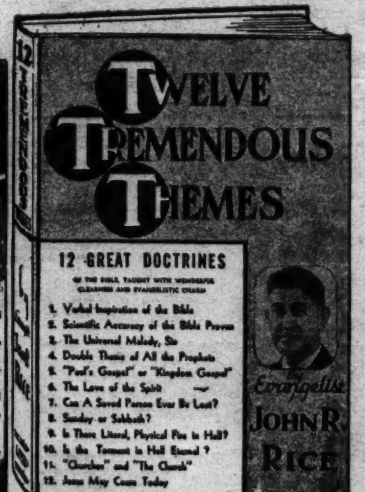
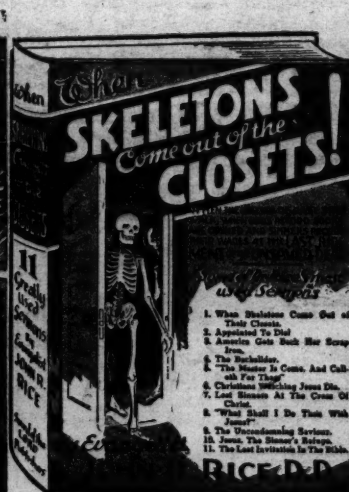
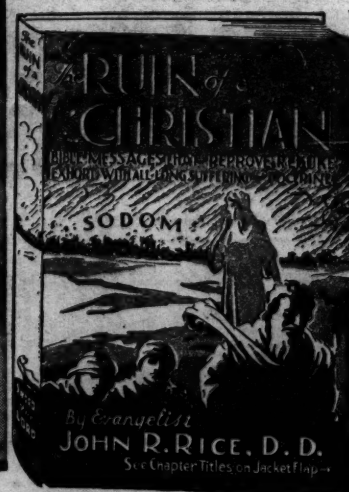
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